



**How and whither a  
Christen man ought  
to fyve the horrible  
plage of the  
pestilence.**

**¶ A Sermon out of the  
13<sup>th</sup> Salme.  
Qui habitat in adiutorio  
altissimi.**

**By Andzewe  
Osiander.**

**¶ Translated out  
of hys Almayn in  
to Englishe.**



1537.



**A Sermon out of the Psalme.**  
Qui habitat. &c. how and vnto what place  
a Chyristen man ought to flye the  
horrible plague of the  
pestilence.

**F**Or as muche as Almyghty God  
doth vyset, handle and punyssh the  
contry and region wyth the horri-  
ble and fearfull plague of the pesti-  
lence, and many folkes (after an vnmanerly  
fashion) are so afrayed therof, that they be-  
herde and sene of them al maner of vncostu-  
mable wordes and workes, whiche become  
not well a Chyristen mā: And seynge that all  
the dedes of charite which one Chyriste mā  
is bounde to shewe vnto another (no lesse  
then vnto Chyrist hymselfe,) are periously o-  
mytted, wherby they ryseth all maner of  
sklauder to the weake, and mysrepozte vnto  
the holy Gospell: I thought it profytable &  
necessary to bestowe vpon youre charite in  
this case a shorte instruccyon and comferte  
out of the holy scripture, to the intent that  
the ignoraunt maye be taughte, the weake  
strengthened, and euery one counselled after  
hys callinge to serue his neighbour. And I  
wyl take for me the .xcj. Psalme, which son-  
deth after this mane:



## A Sermon

Who so lytteth vnder the defence  
of the hyghest, and abydeth vnder  
the shadowe of the Almyghtye.

He sayeth vnto the LORDE: My  
hope, and my stronge holde: my God  
on whom I trust.

For he deliuereth me from the  
snare of the hunter, and from y<sup>e</sup> noy  
some pestilence.

He shall couer the w<sup>th</sup> hys fe-  
thers, and thy truste shalbe vnder  
hys wynges: hys truth is spere and  
shylde.

So that thou nedest not to fear  
for the horriblenesse of the nyghte,  
for the arrowes that flye by daye  
tyme.

For the pestilence that commeth  
preuely in the darke: for the spycke-  
nesse that destroyeth in the noone  
daye.

Though a thousande fall at thy  
syde, and ten thousande at thy ryght



upon the:xcj. psalme.

hande, yet shall it not come nye the.  
see wpth thyne eyes shalte thou  
se thy despyre, and beholde, howe the  
vngodly shalbe rewarded.

**B**ut afore we come to the understo-  
dyng of these comfortable wo-  
des, your charite shal fyrst knowe  
that it is not my meaning to for-  
byd or inhibite ony man to flye or to vse phis-  
sycke, or to auoyde daungerous and sycke  
places in these fearfull ayres, so farre as a  
man doth not therein against the belefe, nor  
gods commaundement, nor agaynst hys cal-  
lyng, nor agaynst his loue of hys neighbour.  
For though some wyll saye: Such plague tou-  
cheth no man, but those that be ordeyned of  
God therevnto, lyke as ther be certayne en-  
samples therof founde in the holy scripture:  
Namely, how in Ezech. 9. and Apoca. vii. ther  
was sent an angel, which aforehande marked  
the verthous & electe, or euer it was charged  
& commaunded the seconde angell to smyte with  
pestilence or other plagues those that were not  
marked. Neuertheles agaynst that it myght  
be sayde: Good shal, though it wente so at  
suche a tyme in suche places, who maketh  
us sure yet now, that it shall therfore

A. iii.

## A Sermon.

chaunce so in all other deathes of the country: Therfore wyl I now at this tyme let all suche thynges continue in theyr worthynesse and fre, lyke as all other naturall thynges, whiche be subiecte and commytted vnto oure reason to rule. But as for the chrysten, whiche (by reason of offyce, or for povertie sake, or for other reasonable causes) can not, or be not mynded to flye, I wyl here withall shewe them theyr best and hyghest comforte that they haue.

In lyke maner, I wyl not entre agaynst them, that speake naturally therof, and saye: Suche plague commeth out of the influence of the starres, out of þe workynge of the Cometes, out of þe vnseasonable weather and alterynge of the ayre, out of the Southe wyndes, out of stynkynge waters, or out of foule mystes of the ground: or such wysedome of theyrs wyl we leaue vnto them vndespysed, and not fyght there agaynst: But (as Chrysten men) we wyl holde vs vnto the worde of God, the same wyl we suffre to be oure moost hye wysedome, and geue credence vnto it, and follow it: and so shall we fynde muche better and surer instruccion: Namely, that this horrible plague of the pestilence commeth out of



**vpon the. xci. Psalme.**

**G**ods wꝛath, because of the despyſynge and transgꝛessynge of his godly commaundementes. ffor thus sayeth the holy prophet Moſes in the fyrſt booke, the. xxviii. Chapter:

**I**f thou wylt not herken vnto the voyce of the **LORDE** thy **GOD**, to obſerue and kepe all his commaundementes and ordynaunces which I commaunde the, then ſhal all theſe curſes come vpon the. &c.

And it followeth: **The LORDE** ſhall cauſe the peſtilence to endure longe wyth the: the **LORDE** ſhall ſmyte the wyth ſwellynge, feuer, heate, burnynge, blaſtynge, dꝛowth. &c. and ſhall perſecute the tyll he vtterly deſtroye the, and brynge y to naught.

And certaynly this is the playne truth and the very originall of theſe plagues. No man ought to doute thereon. ffor though the forſayd naturall cauſes do ſomewhat alſo thereto, yet is it ſure and vndouted, that the ſame cauſes be ſent and ſtered vp oute of **Gods** wꝛath for our ſynne and vnthank-

**A. iiii.**



## A Sermon.

fulnesse. And truely that it is euen so, the holy scripture declareth, not wyth bare wordes onely, but sheweth it also wyth notable ensamples. ffor in the fourth booke of Moses the fourteenth Chapter, whan all the spyes (excepte Josua and Caleb) spake euell of the lande of promes, and made the people unpacient and vprourysh, so that they chose the a captayne, and thought to go agayne in to Egypte, and to stone Moses and Aaron, (which commaunded them the contrarye) we reade thus: Then appeared the glozpe of the Lorde, and spake vnto Moses: howe longe doth thys people blaspheme me: And howe longe wyl they not beleue me, for all the tokens that I haue done vpo them: therfore wyl I smyte and destroye them w pestilence, & make of the a grater nacion the this.

Lykewyse also whan Dauid caused the people to be nombred agaynste Gods commaundement, he displeased the Lorde God horribly therwith. Therfore layed he the punishment vpon hym, so that he was fayne to chose hymselfe whether he hadde rather haue seuen yeares derth, or thre monethes myschaunce in battayll, or thre dayes pestilence in the lande. And whan he chose the pestilence, ther dyed in thre dayes seuentye

## Upon the .xcj. Psalm.

thousande men, as it is wrytten in the laste Chapter of the .ii. booke of Samuel.

Seynge then þ out of the word of God we knowe the very cause of thys horrible plague: Namely, that it is the defeaute of our synnes, as vnbelefe, disobedience & vnthakfulnesse. Therfore before all thynges it shal be necessary, that we refrayne fro the same, repent, and amende our lyues. Yf we wyll els be preserved and deliuered fro thys horrible plague. For yf God punysh vs because of synne, it is good to considre that we must fyrst knowlege & eschue our synnes, in case that he shall withdrawe and take away hys wrath & punishment from vs. For yf we continue in our euell synfull and culpable lyfe, certaynly he shall not ceasse wyth þ punishment, but go forth more & more, tyl he geue and recompence accordyng to our workes. But yf we knowlege our synne, refraine fro it, repent and are grace, the shal he also take awaye hys wrath. And this horrible wrath (with other heuy burthens as warre & death that lye vpon oure neck) shall he mercifully take awaye from vs agayne. As holy Paul sayeth. i. Cor. xi. Yf we iudged our selues, we shulde not be iudged: But whan we are iudged, we be chastened of the Lorde, that we



## A Sermon

shulde not be damned wyth the worlde.

And out of all thys maye your charyte well perceaue, howe vntowsely and vnrchristenly they do, & out of inordinate feare, of thys plage leaue theyr callinge and office, maliciously wythdrawyng the loue, helpe, & saythfulnesse, which they (out of gods commaundement) are bounde to shewe vnto theyr neighbours, and so do synne greuously agaynste the commaundement of God. For certaynly they do but steepe vp the wyth of God more earnestly agaynste themselves, that he may the sooner take hold vpon them and pluck them awaye with thys plage. For men maye heare on euery syde, that some do shone and flye not onely the syck, but also the whole: Yee (that yet more foolyshe is) even the platters and candelstyckes which come out of straunge houses, as though death dyd surely styck therein. And (out of suche fonde chyldeyshe feare) it cometh, that not onely some syck folkes be suffred to dye awaye wyth out all keppinge, helpe and comforte, but the women also greate wyth chylde be forsaken in theyr nede, or els cometh there vnto no man vnto them: Yee a man maye heare also, that the chyldezen forsake theyr fathers and mothers, and one household body kepeth



**vpon the .xci. Psalme.**

hymselfe awaye from another, and sheweth  
no loue vnto hym: Whiche neuertheles he  
wold be glad to se shewed vnto hymselfe, yf  
he laye in lyke necessite.

Howbeyt I suppose ther come not manye  
such chaunches to passe, neuertheles I must  
speake therof that it be done nomore from  
henceforth. For certaynly it is vntwysely &  
vnchrystenly handled: & we nede not thynke  
that the same is the waye to escape thys  
plage, but rather an occasiō that it raggneth  
the more myghtely ouer vs. For seynge it is  
sure (as ye haue herde afoze) that such plage  
is sent for punishment of oure synnes, and  
Chryste hath geuen vs a new commaunde-  
ment that we shulde loue one another (as he  
hath loued vs) it followeth, that the farther  
we departe from the loue of our neighbour,  
the more we lade synne vpon vs, and deserue  
thys plage but the more. Agayne the more  
diligentlye that we take hede vnto the loue  
of oure neighbour, the surer shall we be  
from thys plage: No man nedeth to doute  
therof.

But here withall wyl I also counsell  
or compell no man, to ony vnnedeful daun-  
ger, (that he is not bounde vnto by his cal-  
lynge nor by loue) but onely warne those,

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whiche for feare leaue that whiche they are bounde to do before God : To the intent that for such naked feares sake , they do not transgresse nor omitt the commaundemēt of God , and hope by synne to escape thys plague, which neuertheles cometh because of synne . ffor that were a foolyshe vnauysed counsell , yf one wolde go aboute to escape the wraath of God by transgressiō , and by synne to auoyde the punishment of synne.

Wesydys thys, doth experience shewe also that they which be so sore afrayed, do cōmunly miscary. Agayne, they that wayte vpon theyr offices and serue theyr neighbours, be deliuered: As it is well sene in y ministers of the churche and other mo, that shone not the syck, but muste byset and comforte them wyth Gods worde , and prouyde for them wyth the holy sacrament : ffor we se no where, that they therfore must also be soone syck & must dye . Yee how must the hygher powers of the worlde do, which (by reason of theyr callinge, and for the cōmune prospe & regimentes sake ) abyde also in the ioperdy, and must mynistre because of loue : Specyally the chiefe, on one wherof ther lyeth moze, then ou a thousand of other : And yet



## Upon the .xci. Psalme.

doth God commonly preserve them also that they be delivered, lest still on lyue, and dye in a good quiete age.

Therefore certaynly such inordinate feare and flyenge agaynst Gods commaundemēt is nothyng els, but a declaryng of a greate and soze vnbelefe, that men do not beleue & trust in God, that he can and wyl deliver. And thus is verified the sayenge: **The ungodly haue no peace.** Esa. lvii. For yf we wyl feare and flye where no perill is, whan wyl we then bestowe oure lyues for oure neighbours, as Christ hath done for vs & we also be bounde to do lykewyse. i. Jo. iiii.

Who so now desyreth to escape y<sup>e</sup> wrath of God & thys horrible plage, let hym not axe his own reason how he shal do, but beleue & folow y<sup>e</sup> word of God: which teacheth hym, not to flye euell ayre & infecte places (which he maye well do: neuertheles he remaineth yet vncertayn whether it helpeth or no) but it teacheth hym to leaue of from synne, as from the very originall cause of this plage and punishment, and (by true repentaunce and amendemēt of lyuynge) to walke agayn in the right waye. For y<sup>e</sup> is the onely sure & wholsome flyenge in thys dangerous tyme, wherby a man may escape thys plage.



## A Sermon.

also and defence of God, is set forth vnto vs  
euery where in the scripture, as an ouersha  
dowynge & coueryng with wynges. For lyke  
as þe two Cherubins spred out theyr wynges  
ouer the Arke Exodi. xxviii. Euen so doth  
God sprede out the wynges of his protectiō  
ouer hys electe. Therfore sayeth Moses  
Deutero. xxxii. Lyke as an Eagle stereth vp  
hys nest, and flyeth ouer hys yonge ones:  
so spredde he out hys fethers, and bare hys  
people vpon hys wynges. After this maner  
spake the holy angell Gabziell also vnto the  
moste blessed and pure virgyn Mary, whan  
she shulde be the mother of God: The holy  
goost shall come vpon the, and the power of  
the hygheft shall ouersadowe the. Luc. i. In  
lyke maner spake Christ also vnto Ierusalē:  
How oft wolde I haue gathered thy chyldre  
together, as an henne gathereth hyr chikens  
vnder hyr wynges, & ye wold not: Mat. xxiii  
For though a true beleuyng man be in dede  
the tēple of god, & god dwelleth in hym yet v  
seth þe scriptur oft to speak therof, as though  
he dyd flye aboue vs (in as muche as he doth  
ouersadowe, couer & defende vs) & that be-  
cause þe heauē & the heauen of all heauē (as  
Salomon sayeth) can not cōprehende nor cō-  
teyn hī. iiii. Reg. iii. But though he dwelleth

## bpou the. xci. Psalme.

in vs, yet flyeth he wyde, hye & lowe, not on-  
ly on the outsyde of vs, but also on the out-  
syde. and ouer all creatures. And so in all  
these wordes ther is nothyng els sayde,  
but: who so euer is a ryght beleuyng Chri-  
sten.

Marke now then that he sayeth not:  
Who so is wyse, ströge, ryche, whole, oz well  
frended. Nether sayeth he also: who so kepeth  
hymselfe thence, oz flyeth thether, holdeth  
hymselfe well, oz vseth good phisicke, but  
who so putteth hys trust in God. Not that  
the foresayd good thynges be euell, oz maye  
not be had oz vsed wpyth profyte: But that  
they (where fayth is not) may euen as soone  
do harme as good, are in no wyse able to de-  
liuer from the wrath of God. But what  
doth the beleuer: he sayeth vnto the Lord:  
my hope. But this do not þ vngodly and  
vbeleuers, but set theyr hope in the foresaid  
poyntes, put theyr trust in them, and boast  
theron, and so commyt spirituall whoredom  
therwith, and make ydols therof. But to  
God do not they lyfte vp theyr eyes, nother  
thynke they vpon hym, nor feare hym. And  
whan he commeth then with hys wrath, and  
ouertaketh them with a plague, so þ of neces-  
sityte they must nedes thynke vpon hym, then



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feare they, and be afrayed of him, flye away  
and knowe not where to abyde: Then va-  
nysbeth awaye they: hope and boastyng,  
whych they (in tyme of prosperite) had vnto  
the creatures. And so commeth it to passe,  
that they: wysedome hath ben playne foo-  
lyshnesse: they: strength, they: owne myssfor-  
tune: they: ryches, they: owne destruccion:  
they: healeth they: own harme: they: frendes  
they: owne ppocrytes & traytours. And al þ  
whych they trusted vnto, can not helpe the.  
Whan they wolde hyde themselves on the  
backsyde therof, it is euen as much as whan  
one hydeth hym behynde a ladder. And whā  
they wolde seke helpe therby, it is euen lyke  
as yf a wolfe shuld defende a shepe or a goose

But thus goeth it not wyth the bele-  
uer: for who so putteth hys trust in þ Lord,  
shall not be confounded. Therfore sayeth  
he not only that the Lord is hys hope, but  
also hys stronge holde, whych he maye flye  
vnto, in the whych he may shutte hymseife  
close, and be deliuered therein. As Salomon  
sayeth in the .xviii. Chapter of the prouer-  
bes: The name of the Lord is a stronge  
castel, the ryghteous flyeth vnto it, and shal  
be defended. For the vnbeluers haue they:  
hope euen in they: goodes, but in necessitye



## Upon the .xcj. Psalme.

they fynde no refuge, as the faythfull hath  
a stronge holde and hye castell in God the  
Lorde.

And though the vnbeleuers haue theyr  
whole wyll all theyr lyfe longe, yet hath it  
an euell ende, as it had wyth the rych man,  
whyche was buryed in the hell. Luce. xvi. ffor  
who so beleueth not, shalbe damned. Agayn,  
though the faythfull be plaged and persecu-  
ted all hys lyfe longe, so that he can not se  
how he maye be delyuered, yet hath he thys  
comforte, that the Lorde is hys God: that is  
that he can helpe and delyuer hym as an al-  
myghty Lorde, yee after suche a fashon and  
waye, as nother he hymselfe nor any mans  
reason can thynke or deuyse. And though he  
do it not, yet doth not the faythfull dis-  
payre, but letteth the Lorde be hys God, on  
whom he hopeth: that is, at whose hande he  
lokethe ffor all good in the lyfe ffor to come &  
euerlastyng. ffor hope seyth and loketh on  
that whyche is to come, whyche as yet is hyd.  
As Paule sayeth Roma. the. viii. Chapter.  
I hope that is sene, is no hope: ffor how can a  
man hope that whyche is sene. But yf we  
hope that whyche we se not, we loke ffor it by  
patience.

And so is this meanyng: The vnbeleuers  
B. ii.

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haile they? hope in the creatures, and are a-  
frayed of God. The faythfull hath his hope  
to God, and is lord over the creatures .  
The vnbeleuers myscary, and by the crea-  
tures fynde they no helpe in nede . The  
faythfull myscary not, but God is vnto the  
a stronge holde . The vnbeleuers may well  
haue they? wylls aslonge as they lyue, but  
at the last (thorow they? dyspayre) they follo-  
weth euerlastyng damnacyon. The fayth-  
full maye they? lyfe longe haue dysquyetnes  
and temtacion, but at the last (thorow they?  
hope) they followeth euerlastyng lyfe.

Suche hope shulde they haue, and they  
haue it in dede, that though they must lye  
vnder aslonge as they lyue, yet after death  
they shall enherete euerlastyng lyfe . But  
certaynly it commeth not to passe, that they  
must alwaye lye vnder : For God is fayth-  
full, and suffreth not his to be temted aboue  
they? strength, but maketh the temtacion so  
to haue an ende, that we may bear it. i. Cor.  
x. Therfore sayeth the prophete mozeouer:

For he delpyuereth me fro þe snare of  
the hunter, & fro þe noysome pestilence  
And in these wordes doth he shortly shewe  
vnto vs, that almyghty God can and wyll



## Upon the. cci. Psalm.

delyuer hys owne from all myffortune yee  
even in thys lyfe. ffor all the myfchaunces  
that we be troubled wythall in thys tempo-  
rall lyfe, are of two sortes: Some come out  
of the wycked deuyce of the deuell and of  
men, as shame and perfecucion: Some  
playnly of nature and out of the ordinaunce  
of God, as tempest and pestilence. The  
faythfull nowe beleueth and maketh hys  
boast, that these myfchaunces can not be so  
greate and myghtye, but God shall delyuer  
hym ther from.

And it is a goodly naturall similitude,  
that he lykeneth the euell wycked deuyce of  
the vngodly agaynst the faythfull, to a nette  
or snare of the hunter. ffor lyke as an  
hunter proueth the kynde and nature of e-  
uery wyld beast, commeth priuely after  
hym, seketh out the course and habitacion  
therof, and afterwarde setteth the nette,  
that he maye dzyue it therein: Euen so do  
the vngodly also vnto the ryghteous: ffirst,  
they loke how they be mynded. Yf any one  
be fre of langage, then set they hym on fyre,  
that he maye speake somewhat sharpely, as  
saint Steuen dyd. Act. the. vii. Chapter.  
Yf he be gentle and frendly, then ymagen  
they some foolyshe thyng vpon hym, and

## A Sermon.

flatter alwaye hys harte fro hym as Dalila  
dyd vnto Samson. Yf he seke the saluacion  
of the people, then sklaunder they hym, as þe  
Jewes blasphemed Christ to be a wyne sup-  
per and a companion of publicans. Yf he  
be simple, then lye they vpon hym behynde  
hys backe, or euer he be ware therof: Then  
followe they vpon hym, crye, lye, and com-  
playne, that the vertuous Christen man  
woteth not what poynthe to be at, or how he  
hath deserued it. Neuerthelesse they thynke  
the bell is so cast, þat at the last it must ryng  
as they wyll, but it fayleth them.

For the Lorde on whom we beleue,  
whych is our hope, refuge and God, can not  
only preserue vs from theyr snares that we  
fall not therein, but also whan we fall in to  
them, and they thynke we be theyr captiues  
he can and wyll delyuer vs yet therout. In  
lyke maner doth God the Lorde preserue  
hys faythfull, not onely from the noysome  
sycknesse of the pestilence, but also whan  
they be taken therwyth and infecte already  
he delyuereth them from it and maketh the  
whole agayne. But how that commeth to  
passe, and howe we shall vnderstande it, it  
shall followe here after moze clerely.

This is now well to be marked also,



## **vpon the. xxi. Psalm.**

that the pestilence is a noysome sycknesse,  
not because it bryngeth death (for that do al  
other mortal sycknessees lykwysse, and death  
is no losse vnto the faythfull, but auasitage,  
as Paule sayeth, Philip. the fyrst Chapter)  
but because that it taketh awaye the peo-  
ple very sodenly vnloked for and vnwares:  
Wherout the ther followeth, stryfe, lawyng  
or busynes amonge spinners and of the co-  
mune welth, as euery man by hymselfe can  
lyghtly perceaue and vnderstande. Ther-  
fore is it also an horrible punysshment ouer  
the synne of the worlde, whych concerneth  
both them that dye, and them that are lefte  
alyue, as hereafter it shall followe.

Where as is nowe suche a fayth as ge-  
ueth credence vnto God, he shall preferue  
hym from all wycked ymaginacions of me,  
lykwysse from all noysome sycknessees.  
And at the last shal he saue hym, that conti-  
nueth not wythout frute, but breaketh out  
wyth ryght loue and faythfulnesse towarde  
hys neghbour, and despyeth also to brynge  
hym vnto that popnte, that he maye beleue  
and be partaker of all suche goodes and be-  
nefites of God. Therfore doth the prophete  
turne hys wordes now also vnto hys negh-  
bour, and sayeth farthermore:

**B. iiii.**

## A Sermon.

He shall couer the wyth hys feathers, and thynne hope shalbe vnder hys wynges. That is: Yf thou also wylt put thy trust in hym, thou shalt fynde it so lyke wyse. For he sheweth such his benefites vnto all and euery one that put theiꝝ truste in hym. As for the couerynge of hys feathers and hope vnder his wynges, youre charite hath herde ynough afore what it is.

Now though all faythfull loke for suche helpe at God, and it happeneth vnto them, yet is it not done without a specyal battayl of fayth. For such helpe doth he promyse vs in hys holy worde, that we shulde beleue it. And yf we beleue it, it happeneth vnto vs accordyng to oure fayth. Therfore sayeth the prophete moreouer: hys truth is spere and shylde. That is, hys godly promyses, whych are sure and true, and nother lye nor deceaue: Those be oure wapens wherwyth we fyght, and ouercome al aduersyte. But lyke as spere and shylde are not profytable vnto hym that can not vse them, nor wyl: Euen so also do not the promyses of God profyte hym, that can not fyghte therewith, and wyl not beleue thereon. For that is the ryght scyence in this battayll whan



## Upon the cxi. psalme.

my fortune, aduersite or tentaciō commeth,  
that we loke aboute vs accordynge vnto  
Godes worde: Namely what comforte and  
promes he hath made vnto vs in such a case,  
and wyth a ryghte belefe to take holde of  
the same as of a shylde, and to comforte and  
defende oure selues therwyth, so can ther  
no mischaunce do vs harme, as the holye  
Saynte Paule in the laste chapter of hys  
Epistle to the Ephesians teacheth & sayeth:  
Before all thynges take the shylde of fayth  
wherwyth ye maye quench all the fyrie dar-  
tes of the wycked.

Agaynste the same ( namelye agaynste  
Sathan oure head enemye ) is suche worde  
of God, euen the ryghte spere, wherwith we  
wounde and ouercome hym. For no bodely  
wapen hurteth and hyndreth men so sore, as  
the worde of God stoppeth and hyndreth Sa-  
than. Yf it be thrust vnder hys nose agaynst  
hys venymous dealyng and teimtatton.

For yf a seruaunt (that dealeth wrongeously  
and vntyrystely in hys masters goodes and  
businesse) be afrayed, vexed, and persed tho-  
rowe the hart, whan a symple man sayethe  
vnto hym: Thou vntyryst why doost thou  
so. That is not thy masters wyll and mea-  
nyng, he dyd not so commaunde me. Howe

## **A Sermon.**

much more goeth it thozowe Satans harte,  
whan a vertuous Christen man holdeth the  
worde of God vnder hys eyes, and byn-  
geth witnesse ouer hym, that he as a wicked  
creature handleth agaynst hys maker, and  
agaynst hys chosen chyldren: Therfore  
doth holpe saynte Paule call Gods worde  
also the swearde of the sprete: And the Lorde  
Christe defendeth hymselfe onely wyth the  
same agaynst all tentacions of Satan in the  
wylderneffe.

Now whan thou takest holde thus of  
Gods promyses thozow fayth, and vsest the  
for spere and shylde to defende thy selfe, and  
to smyte Satan, then out of the same it fol-  
loweth as the prophet sayeth farther:

**That thou nedest not to feare for  
the horriblenesse of the nyght.**

**For the arrowes that flye in y daye  
tyme.**

**For the pestilence that commeth  
pruely in the darke.**

**For the sicknesse that destroyeth  
in the noone daye.**

**For these foure aduersites set forwarde**



## Upon the .xcv. Psalme.

and shorten the lyfe of the vnbeleuers: But the faythfull hath such consolacion and promys, that he nedeth not to be afrayed. ffirst for the horriblenesse of the nyght. That is, for all maner of tentacion and deceate, that happen vnto men by nyght in the darknesse. ffor thys we all perceauē, that in the nyght and in the darknesse we are weaker mynded, of more despayre, and more afrayed then in the lyght. The bloude runneth to our hartes, and the heeres stonde vpryght, & all the body waxeth colde for feare. Out of thys commeth it then, that we thynke we se, heare and perceauē somwhat, which in verydede is not so. Then goeth ther one astray, another leseth hys coloure, the thyrde falleth syck, the fourthe is become crooked, the fyfthe goeth out of hys wyt. And so men thynke, that the deuell hath done it, whereas it is yet a playne naturall workynge of the excedynge grete feare, whych wolde destroye a mā euen by daye tyme, yf it were so greate. Howbeit true it is that the deuell causeth such feare, and prynceth it in, that he maye begyle and destroye vs by feare as by a naturall workynge. Yet is it nothyng but a feare: for the prophet calleth it not an

## A Sermon.

euell or good sprete, but planely the horrible-  
nesse of y<sup>e</sup> nyght. Nother is it ony thyng els  
also but an horrour and feare, & continueth  
an horrour and feare.

Therfoze where a ryght belefe is, there  
is no feare. Where no fearfulnessse is, there  
is also no horrour, noz fantasie of spretes, or  
deceatfulnessse of the nyght, but playne co-  
rage and boldnesse. Yf onye thyng els be  
sene (as fyre or lyghte) they be but naturall  
thynges, out of the heate of the ground, lyke  
as lyghte nynges, draggons, fallynge starres  
and cometes be in the ayre & in the heauen.  
But herewithall wyll not I speake agaynst  
the wonderfull visions and tokens, whiche  
god sendeth for a warnyng befoz greate my  
schannes to come.

Secondarely, is the faythfull sure for the  
arowes that flye in the daye tyme. That is  
all maner of mischaunces which ouertake a  
man openly in the daye: and yet so sodenly  
and vnwares, that he can not escape them.  
As whan a tyle falleth from the roofe of an  
house, whan a wycked beast doth euell, or  
whan an vngratulations personne doth hurt in  
body, name or good. For such misfortunes  
come for the moost parte so sodenly, that a  
man can not pzeuente them, but muste let



## Upon the. cxi. Psalme.

them byt as wyth an arrowe, and afterwarde  
restoze and heale the harme wyth greate  
trauayle and labour. But nowe wyll God  
preserue hys faythfull from suche misfoz-  
tune, yf they haue hys promyses before  
theyr eyes, beleue thereon, and orde theyr  
lyues thereafter.

Thyrdly, a faythfull person nedeth not  
also to be afrayed for the pestilence, that slip-  
peth in preuely in the darke. Thys is verely  
a comfortable promys in thys daungerous  
tyme, for the whiche we shulde by ryght put  
oure trust in God, and thanke hym therfore  
for asmuch as it is one of the moost perlous  
and horrible plagues, wherwyth he visyteth  
and punyssheth the synne of the worlde. For  
it taketh hold of lyfe vnwares, and plucketh  
a man awaye in two or thre dayes (or euer  
he can orde his busynesse and house, & make  
hys testament) crepeth in preuely in the darke  
so that no man knoweth what it is, or whence  
it cometh, or whither it goeth, therfor can  
no man kepe hymselfe surely from it:  
For yf it were in meate or drynk, it myghte  
be eschued: Yf it were an euell taist, it myghte  
be expelled wyth a swete sauoure: Yf it were  
an euell wynde, the chambze myghte wyth  
diligence be made close therfore: Yf it were

## A Sermon.

a cloude or myst, it myght be sene, & auoyded  
Yf it were a rayne, a man myght couer hym  
selfe for it. But now is it a secret misfortune  
that creepeth in pꝛeuely, so that it can nother  
be sene nor herde, nother smelled nor tasted  
till it haue done the harme.

Therfore the moze dangerous and  
noysome that the plague is, the better & moze  
excellent is the pꝛomes, that no man shulde  
haue cause to despare. ffoz how might God  
make vs a moze excellent and fayrer pꝛo-  
mes, then that he pꝛomyseth to deliuer fro  
the pestilence, vs that be hys chyldzen, and  
that we nede not to be afrayed therof,  
though a thousande dye of the same at oure  
leftsyde, and ten thousande at our ryght syde  
Yet shall it not reach vnto vs, yf we do but  
beleue thys pꝛomes, and let it be oure spere  
and shylde. ffoz yf we so do, then shall suche  
poysoned arrowes eyther not hytte vs at all,  
or els not wounde vs to death.

ffourthly, God wyll also pꝛeserue hys  
chyldzen from the sicknesse that destroyet  
in the noone daye: ffoz the noone day (wha  
the Sonne is at the strongest) is cause of  
muche heate and feuerous sycknesse, specy-  
ally in those countreyes where the Sonne  
rysseth hye and commeth nye ouer mens



## Upon the. xci. Psalme.

heades. For greate heate bryngeth muche sweate, consumeth and altereth the bloude causeth inordinate drynkyng, and maketh that the people are gladde to coole themselves agayne folysly: Wherout then aryse all maner of perious diseases, whiche be not very vnylike the sycknesse of the pestilence.

Now whether it be frare of the nyght or arowe of the daye, whether it be pestilence or sicknesse, that cometh by the euell Southewynde, or what plague it wyl that lyeth vpon the worlde because of theyr synnes, God the Lorde wyl preserve his faythfull therefrom, or delyuer them from it: and that shall come to passe so certaynly and so wonderfully, that (as the Prophete sayeth) thoughe a thousande fall at thy left syde, and ten thousande at thy ryghte syde yet shall it not touch the. This is doubtlesse a loupnge, merciful, comfortable, and sayre promise, wher on oure hart by reason shulde truste, and chesely reioyce in thesame: For he that speaketh it, is Almyghtye and true therfore shulde we by reason geue credence vnto hym. For we can do God no greater dyshonoure, then to dyspayre in his holy worde. We oughte therfore to be

## A Sermon.

much moze afrayed of that inordinate feare  
then of death it selfe: for death can not hurt  
vs, in as much as we (thorowe baptyme) are  
grafted & buried vnto lyke death with chzist.  
But fearfulnessse (which is nothyng els but  
an vnbelefe) maye harme vs, and bringe vs  
in to imprudence. Wherefore my moost dere  
ly beloued, take these promyses to harte,  
strength youre hart, mynde and vnderstan-  
dyng therewyth, and be not faynt harted.  
So shall ye proue by experience, that God  
is true, & faythfully perfourmeth that which  
he promyseth.

And that ye maye & moze easely beleue  
it, I wyll declare it vnto youre charite by a  
similitude how it cometh to passe, & whence  
it spryngeth, that a ryght faythfull Christen  
man can be so safe and fre from all these pla-  
ges: for it is good to vnderstande, and com-  
fortable to knowe.

Your charite seeth and proueth dayly by  
experience, howe myghtye and horrible a  
thing the darknesse of the nyght is. For  
whā it falleth, it couereth all & whole worlde  
darkeneth the coloure and fasshion of all  
creatures, captiuateth all men and beastes  
lyuyng, that they must be styll and rest, yee  
and maketh them faynt harted and fearfull,



## Upon the. xci. Psalm.

and so of all thynges it is a myghty invincible tyraunt, whom no man maye withstāde. Neuerthelesse it is not yet so myghty, that it can darken, ouerwhelme, and quench the least lyght that is founde in the worlde. For we se, that the darker the nyght is, the clearer do the starres shyne: Yee the leest candle lyght that is lyghted, withstandeth & whole nyght, and suffreth not onely the darknesse not to couer or oppresse it, but geueth lyght euen in the myddes of the darknesse, and smyteth it backe a certayne space on euery syde: and thither as it is bozne, must darknesse depart, and geue place vnto the lyght: all the power and fearfulnessse therof, can not helpe agaynst it.

And though a lyght be so weake, that it geueth not lyght farre aboute it, nother can smyte the darknesse abacke (as the sparke of an whote cole) yet can not the darknesse couer it, much lesse to quench it: but it geueth lyght it selfe alone, so that it maye be sene a farre of in the darknesse, and remayneth vniuer overcome of the same, though it cā not help other thynges, nor geue lyght vnto them.

Yee (that yet more wonderfull is) a rotten shynynge pece of woode, which neuerthelesse hath the fayntest lyght that can be

## A Sermon

foūde, remayneth inuincible of all the power of darcknesse: and the moze it is compassed aboute wyth darcknesse, the clearer lyght it geueth, so lytle can darcknesse ouercome oz hold downe ony lyght: but it ruleth vanquysbeth and expelleth the darcknesse, whych els ouerwhelmeth, snareth & putteth all thynges in feare.

Euen so lykewyse doth a well sprynge also, for there may we se, how a lytle wayne of water breaketh out of the grounde, somewhere scace so great as a fpynger. And when it is closed in rounde aboute that the water maye gather together, and must nedes be a dyrch oz a pyt, yet spryngeth it neuerthelesse. And though the water be certayne hūdzēds weyght aboue the sprynge, yet maye not it dryue the sprynge backe, but the sprynge dryueth the whole burthen of the water backe, and aboue it selfe, and spryngeth styll moze and moze, tyll the pole flowe ouer. And yf the other water be foule and vncleane, it cā not myxte it selfe vnder the freshe clere water of the sprynge, but it remayneth clere tyll it come farther abzode from the fyrste heade therof, as it maye all be sene wyth eyes, and also be proued by daylye experience.



## **Vpon the .xcv. Psalme.**

**Yf** a naturall lyghte then be so myghty agaynste the darkenesse of the nyghte, & an earthen well sprynge so stronge in stryunge agaynst all standynge waters, howe muche more doth it then the true euerlastynge and heauenly lyght, and the only inuincible sprynge of all lyfe, namely, God the Lorde oure maker and Saueoure:

**That** God is the true, euerlastynge and heauenly lyght, wytnesseth Ihon the euangelist in the fyrst Chapter, and sayeth: God was the worde, in hym was the lyfe, and the lyfe was the lyghte of men. Ilike wyse also in hys Canonicall epistle in the fyrst Chapter: God is lyght, and in hym is no darknesse.

**In** lyke maner, That he is the onely inuincible sprynge of all lyfe, wytnesseth the prophete Jeremy in the seconde chapter: for there sayeth the Lorde: Wp people comytteth a dubble synne, they forsake me the luyunge sprynge of lyfe, and make themselves fayre welles, whyche neuerthelesse geue no water. And Dauid sayeth in the .xcv. Psalme: With the is the sprynge of lyfe and in thy lyght se we lyght.

**Yf** God the Lorde the be the true lyght, it followeth, that all they whyche put there

## A Sermon.

trust in hym, be as a brennyng candle: for by fayth doth God dwell in our hartes, and we are the lypynge temple of God, as Paul to the Corinthians doth wytnesse moze the once. Therfore sayeth Christ of hys disciples. Math. v. Ye are the lycht of the worlde. And of Ihon the baptyste: he was a burnyng and shynyng lycht. Joh. v. Lykewyse yf God be the euerlastyng & lypynge fountayne, it followeth, that the faythfull be eue flowyng sprynges. Therfore sayeth Christ also, Joh. vii. Who so beleueth on me as the scripture sayeth, out of hys body shall flowe streames of lypynge water: But this he said of the sprete, which they that beleue on him shulde receaue.

Lyke as the darkenesse of the nyght now can hurte no earthly or worldly lycht, but muste geue place and flye from y lycht: Euen so Sathan also whiche is a prynce of spirituall darkenesse, can do no harme to a true ryghte beleuyng Christen man; but must feare and flye from hym: for God, which is the euerlastyng lychte, dwelleth and shyneth in hys hart, and dryueth and expelleth farre from hym all the workes of darknesse. And lyke as no heape of water can dryue backe any fountayne of the grounde,



## **vpon the xci. psalme.**

and hynder the quicke sprynge therof, and lyke as no vncleennesse can make it foule, euen so also can no aduersite of this worlde take awaye or shorten ony christen mans lyfe. For God whyche is the fountayne of al lyfe, dwelleth and lyueth in hys harte, and dzyueth all hurtfull payson and mortall sycknesse farre awaye from thence, so that not only it can not harme hym, but he also helpeth other people, and delpyereth them by hys ptesence: euen as a lyght that shyneth farre aboute it, and as a sprynge that alway floweth, runneth & maketh the ground, moyst and frute full.

And thys is it that the Lorde sayeth in the Gospell, in the last of Marke: The tokens that shall followe them whych beleue, are these: In my name shall they cast out deuels, speake wyth new tnges, dzyue away serpentes: and yf they dzyuke ony deadlye thynge, it shall not hurte them: They shall laye handes vpon the sycke, and they shall recouer. So is it red also in the Actes of the Apostles the.v. Chapter, that the sycke were made whole only of saynt Peters shadow. So vtterly must vanysh euery thynge that it is contrary and agaynst the euerlastynge lyghte, and sprynge of lyfe, where a

## A Sermon

ryght Christen man is, in whom God dwel-  
leth by a true belefe, and out of whom the  
holy goost shyneth and floweth.

Let Sathan then preece in here wpyth  
all hys darknesse and wpyth all hys hurtfull  
infectiō, yet shall ye se in belefe, that he can  
not take nor destroye ony Christen man  
therwpyth yf he continue in fayth, and kepe  
God in hys harte: But he shalbe smytten  
backe and dzyuen awaye by force, as y won-  
derfull workes of Christe and of all sayntes  
do manifestly declare. Wherefore is it a  
great shame for a Christen man to be so a-  
frayed for the plague of the pestilence, as to  
flee from them whom he is bounde to serue  
by Gods commaundement. For by reason  
he shulde wpythout all feare make haiste  
vnto them, not onely to fulfill Gods com-  
maundemente, but also by hys presence to  
helpe them, yf they sayth do els worke wpyth  
all. But yf it come not to passe, yet is he  
sure, for as muche as God dwelleth in him,  
& he walketh & goeth in Gods comaūdemēt  
for certainly thys promes shal not fayl him

Though a thousande fal at thy  
syde, and ten thousande at thy right  
syde, yet shall it not touch the.



## Upon the .xci. Psalme.

But w<sup>th</sup> saye must these wordes be taken holde vpon, for naturall reason doth not comprehend them, in as muche as in dede it appeareth farre otherwysse. And no man nedeth to thynke nor iudge, that they whiche dye of thys plague, be all vnc<sup>h</sup>risten and faythlesse: but we ought not to doute but that ther dye therof many vertuous men, and leaue many vngodly. Thys is done, because that death maye happen to a man two maner of wayes.

One waye, after the commune course of nature, accordynge as euery mans death is appoynted hym of God: and we haue cōsented vnto it in bapty<sup>m</sup>e. Of thys sayeth p<sup>r</sup>ophete Job in the .xlii. Chapter. A man hath hys appoynted tyme, the nombre of his monethes standeth w<sup>th</sup> the: p<sup>r</sup> hast appoynted him his boundes, which he shal not ouerpasse.

Another waye maye death happen to a man before the tyme, by reason of hys great & greuous synnes: As the Lorde hath threatened by Moyses, that yf hys cōmaundmēt be not kept, he wyl cause pestilence to reigne. Wherout it is certayne, that whan they be kepte, p<sup>r</sup> plague abydeth out. Lykewys sayeth he in the commaundements: Honour father and mother that thou mayest lye longe &c.

A. liii.

## A Sermon.

Out of the whiche it is certayne, that hys lyfe which doth them not, shalbe shortened. In lyke maner sayeth Dauid in the .lv. Psalme. The bloudthyrsty shall not bryng theyr lyfe to the halfe nombze. Wherout it is sure that they shulde lyue muche longer, yf they shed not innocent blood. Lyke wyse sayeth Christe Luce. xii. Yf ye do not repent, ye shall all peryshe, as they that the tower in Siloa fell vpon. Where by it is certayne, that who so repenteth not, maye loke for al myffortune.

And of thys vntymely death only speaketh thys Psalme, and promyseth the saythfull christen men, that they shalbe fre from it. For from the ryght appoynted death in to the whych we haue consented in baptyme, we can noz shalbe deliuered. Wherfore yf a vertuous ryghte Christen man dye of thys plague, it is certaynly hys very houre appointed vnto hym of God, whych he can not preuente. But doutlesse ther dye of it many synners also besyde, whych myghte wel lyue longer yf they repented. And though some be taken because of theyr synnes, yet be they not therfor damned: but yf they are forgeuenesse of synnes and beleue, they shal be saued. As Paule sayeth: When we be iudged, we are chastened of the Lorde, that we



## Upon the xcj. psalme.

shulde not be condemned wyth the worlde.

Thus goeth it then together, that iuste men dye theyr owne ryght death, but þe wycked dye an vntymely death, and therwyth doth God punyssh the worlde sozeft of al be cause of theyr synnes, but spareth hys owne for theyr faythes sake. Therefore shulde they not be fearfull nor fayntharted, but (as the prophet sayeth) they shulde loke and beholde, how the vngodly are recōpenced: ffor whether the wycked dye before the tyme, or the iuste in the ryghte season, yet is it done both for the punishment and plage of the vngodly. Yf vertuous fathers and mothers dye from wycked disobedient chyldren, then be the chyldren plaged, for they are afterwarde euell nurtoured, hanged or slayn. Yf yonge chyldren dye from wycked fathers and mothers, then be the chyldren delpyered, and the fathers and mothers punished, in that they haue gathered theyr goodes for those that they wyssh them not vnto. Yf tyrantes dye, then be they punished, and the persecuted Christen delpyered. Yf good rulers dye, which wyth theyr wysdome haue maynteyned peace and good gouernaunce, then be they in peace: And so the vngodly which are lesse alpyue, rayse vp warre and

## A Sermon.

sedition, and be alwaye punished worse and worse. Shortly who so hath eyes of fayth, seyth that true beleuers dye in a ryght season but the vngodly before the tyme. Wherefore whether good men dye or lyue, it is done for the y<sup>e</sup> welthe. But whether þ<sup>e</sup> wycked dye or lyue, it is done for the y<sup>e</sup> punishment, and be al wayes shall they be plagued, and the y<sup>e</sup> wyckednesse shall be rewarded them.

Wherefor my most derely beloued, take ye such doctrine & comforte to hart, and follow the same. Flye in good earnest (by true repentance & amendemet) fro synne, wherewith þ<sup>e</sup> world hath deserued this horrible plague: And flye by a true vpryght fayth vnto gods word wherein is the fountayne of lyfe and þ<sup>e</sup> lyght of men: Then shall ye be whole & safe from thys and other plagues, and so lyue to the honour of God and welth of your neighbour, tyll the appoynted tyme come, wherein God the father (in the death of Christ that we be baptised in) shal sende for vs out of thys miserable lyfe to hys owne euerlastyng kyngdome: Which God graunte vnto vs all. Amen.

Translated by. M. C. out of hys  
Almayne. Anno. M. D. xxxvii.



A conforthe concernynge

# Howe wyfe

chylde and other frendes shal-  
be confortd the husbonde  
beyng dead.

**S**eynge now that God hath called  
your husbonde, father or other good  
frende out of thys mysery into euer  
lastynge ioye, therfore shall ye receaue it  
wyllyngly: for it is hys worke. Reppe not  
therfor at hys worke, nother wepe agaynste  
hys wyl, but committe the cause vnto hym:  
take it of hys hande as a fatherly prouynge,  
and saye wyth Job: God hath geuen vs hym  
and hath taken hym agayn, the name of the  
Lord be blessed: as it was the Lordes wyl,  
so is it happened.

God almyghty wyl proue you as he dyd  
Job how ye wyl behaue your selfe as he ta-  
keth out of your syghte the thyng that ye  
loue. He wyl admytte well ynoughe that  
ye be sorre. For it is seldome sene but a  
man (be he neuer so vyle, or of so lytle re-  
putaciō) hath euer a sonder yfte whereto  
he serued and profyted other. And the same  
yftes were not greatly regarded in a man

### **A confozt concernynge.**

whyle he lyued : for we regarde lytle communely such thynges as are present, but as soone as the man is gone , so soone as the vessel is spylte than begynne we to want the gyftes that where conteyned therein.

Therefore is it no maruayle that we be soze for such a gyfte of God, yf it be take out of oure syghte.

As longe as we vse men and the gyftes accordynge as they be ordyned of God for our necessite, than do we well, and that can God suffre well ynough: But that we mysuse them and make an ydoll of them , that can not God suffre. For whan we put oure trust and confozt in man, or ony other creature, tha do we wzonge and mysuse the same and the curse commeth vpon vs wherof it is wyttē Jeremye. xviij. Cursed is the mā that putteth hys trust in man.

For all mans helpe is to be suffred only whan they be presente & that we haue neede of them: but as soone as they are gone, than must we loke for other helpe, namely : God lettynge go it that passeth awape thynkyng it to be temporal, saydynge at the tynklynge of an eye, and vanyte that is in thys world. We haue here no abydynge thyng, but must loke aboute for the thyng to come that en-



**them that be dead.**

**dureth for euer.**

ffor thys cause doth God draw and pulle vs so from the creatures. And seynge he is oure true father, bydegrome and husbonde he can not (for he is stronge & gelous) abyde that we set oure hope, loue or trust vpon any creatur. Thys is the cause then that he doth take vs from thē, and carryeth vs vpon hym, selfe. ffor loke on what creature we haue mooste hope, loue and affection, that wyl he soonest take out of our syght: yf he doth loue vs. And whan he hath suche gelousy vpon vs than doth he moost chesely declare hys loue towarde vs.

By thys also it commeth that Chyste Mathe. xiii. forbyddeth vs to call any man father vpon earth, for we haue only one father in heauen, namely God, which wyl not can suffre vs to call or to haue any mā vpon earth father: & that because we shuld depend and hange only vpon hym, lokyng for al good of hym. ffor he wyl be y same that we maye hardely truste vnto: seynge he can not nor wyl sayle vs, & that because he is no earthly but an heauēly father. ffor thys cause thā is that man blessed and happy, that putteth hys truste, hope and confidence in the Lorde, as the prophete sayeth.

## **A conforxe concernynge.**

ffynally yf whan nature fulfylleth hyr  
course, man hath but cōtinuall trauayll and  
mysery, and after that thys course of nature  
is ended and at reste, mā is eased of so great  
trauayll: we seme to hate rather thā to loue  
them that be departed, yf we wold wyssh thē  
to be in thys wretched worlde agayne. Mo-  
reouer in makynge so muche of oure frendes  
departed, and settynge so greate affection  
vpon them, wysshynge Gods worke not to  
be fulfilled vpon them, we blame God in  
hys wyll and workynge: as though he knew  
not better what were best both for them and  
vs than we.

Let vs therfore set oure wyll in Gods  
wyll, and suffer hym to worke at  
hys pleasur. For he knoweth  
best what is both oure  
frendes and oure  
soules health.

ff I R I S.

**Printed in Southwarke  
by me James Nicolson.**

**For Ian Gough**

**Cum Privilegio.**





